the organization, and which are designated regional service directors. It is the privilege and duty of each of these companies to have a local service director. As Paul and Timothy and Titus acted with others of the congregation in appointing or selecting servants, so it is entirely Scriptural and proper that each local company should name or nominate certain ones possessing the qualifications to be service director. From among those named the Society headquarters should designate one to be service director, and in this manner both the Society headquarters and the local company act in harmony to accomplish the purpose desired. They are joined together in one body. In this way the work has been organized for service for several years past and the Lord has blessed it by showing his approval. Knowing that the Lord directs his own people, and where the company and those at headquarters are asking the Lord's direction, we must conclude that the selection is according to the will of the Lord. There is therefore direct and harmonious connection of each company with the Society as a whole.

[23] It is entirely orderly and therefore Scriptural that each company have a service committee to act with the service director and in behalf of the company for the purpose of orderly arranging and carrying on the witness work. This committee should be selected by the local company. The committee may consist of such a number as the company may decide upon, according to the size of the company. The company should have a secretary and treasurer, which it also should choose. It would be entirely in order and Scriptural for the company to empower the service committee to attend to the general business or detail affairs of the company and hence to perform such duties as are usually performed by an executive committee. There is no need to have an executive committee where there is a service committee. The company is one if in Christ, and everything should be done harmoniously.

ELIGIBILITY

[24] Who is eligible to perform the duties of such office or service in the company? Only those who are of the temple class and who therefore are in full harmony with the service and who are doing what they reasonably can to have a part in that service. This excludes from the eligible class all of those who oppose or who fail or refuse to actively have a part in the service. It is written: "And in his temple doth every one speak of his glory." (Ps. 29:9) Only those in unity should act in the organization to carry forward the work. Heretofore the companies have elected to the office of elder men who have failed, refused or opposed the witness work, and trouble and discord have resulted. Let the Scriptural way be followed and all such trouble-makers will be excluded.

[25] Who may properly and Scripturally vote in the election or selection of such servants in the company? Only those who are in fact of the company and who are in full harmony with the witness work the company and the Society as a whole are doing in obedience to God's commandment. The practice heretofore indulged in of bringing in and permitting to vote for servants those who are not at all in sympathy with the service work the Lord has commanded, and who fail, and refuse, to engage in such service work, or who oppose the same, is entirely wrong. Let it be remembered that Jehovah has laid upon his anointed people the obligation of being witnesses now to his Word and to his name and anyone who opposes that work has no place amongst God's anointed people so far as voting for the election of servants is concerned. Permitting every one who claims consecration to vote, regardless of his position concerning service, has resulted in much trouble and in the election of men who desire self-exaltation and not the Lord's service. Let this be avoided if we would be faithful to God and to his kingdom.

MEETINGS AND TEACHERS

[26] Regular meetings of the company of Jehovah's people for study or for preparing plans to carry into operation their work are entirely Scriptural and proper, because things must be done orderly. At all such meetings a chairman should preside and keep order. (1 Tim. 5:17) Such chairman or leader should be chosen by the members of the company and, of course, should always be an elder in the meaning of the Scriptures, that is, one who is of the temple class. Would it be proper for a sister to preside as leader of a meeting, seeing that faithful sisters are Scripturally elders? No, for the reason that the woman should not fill this position where there are male members of the company present, the reason being plainly manifest from the language of the scripture.—1 Tim. 2:12.

[27] One of the duties laid upon the anointed witnesses of Jehovah is to preach the truth to the "great multitude" class and to declare God's truth to the people and rulers of the world. (Isa. 42:6-8; Matt. 24:14) For this reason a public meeting addressed by one having natural and spiritual endowments to do so is Scripturally proper. The message of the kingdom, by the grace of God, is in printed form, and, since all of the temple class are preachers or witnesses, the house-to-house witness work is preaching the gospel of the kingdom and should be participated in by all as the Lord provides opportunity. "The Lord gave the word; great was the company of those that published it." (Ps. 68:11) This company is great because going forth in the name and strength of the Lord, and all the members thereof are preachers of the good news of the kingdom and are duly commissioned so to do.—Isa. 61:1, 2; 40:9; 52:7, 8.

[28] All of the temple class are born of Jehovah's woman, and all such are taught of Jehovah. (Isa. 54:13) Christ Jesus is the great Teacher under the direct supervision and direction of Jehovah. (Mic. 5:2, 4; Luke 12:37) When the Lord's anointed people meet for study of his Word, as they should do regularly, is it Scripturally proper that some competent brother be selected to preside and lead the meeting? And is such leader a teacher? It is proper for such to preside and lead the meeting, but he is not a teacher as that term is generally used. The company study together, and Jehovah God through Christ Jesus and his Word teaches them. (Isa. 54:13) All the temple class are anointed, and these do not need any man to teach them. "But the anointing which you received from him abides in you, and you have no need that any one should teach you; but the same anointing teaches you concerning all things, and is true, and is not a lie; and as it taught you, abide in him." (1 John 2:27, *Diag.*) All members of the remnant class should be and are looking out for and helping each other; hence they all study together for the purpose of giving aid, comfort and help to one another. (See *The Watchtower,* December 15, 1928, page 376, paragraph 32.) As members of the body of Christ, and as under-shepherds or teachers, the remnant as a whole represent Christ Jesus the Chief Shepherd or Teacher in their service to the "great multitude" class. (Ezek. 34:22, 23; Jer. 23:3, 4) It is the duty of the remnant to teach and instruct the "great multitude" as opportunity is afforded.—Isa. 49:9.

DEACONS

[29] Should deacons be elected by the various companies to fill places similar to that heretofore filled by those called "deacons"? Paul wrote concerning bishops and deacons, describing the qualification of both as being the same.—1 Tim. 3:8-12.

[30] The Greek word *diakoneo* at Acts 6:2 is translated *serve,* and is translated *minister* at Acts 19:22. The Greek word *diakonos* does not occur at all in Acts, but does occur at 1 Timothy 3:8 and is there rendered, in the *Authorized Version,* "deacons." *Strong* renders this same word *attendant, minister, servant.* Seeing that the entire company of God's people are now engaged in service ministering to each other and to others as required, there seems to be no good reason Scripturally or otherwise to now elect men to office of deacon as that term is generally used. The company by itself or its duly constituted committee may assign certain parts of the service to whomsoever it will. Where there is unity there must be harmony and all will delight to do whatever service is offered. Stephen served tables and also preached the truth with much power. "And Stephen, full of faith and power, did great wonders and miracles among the people. . . . And they [his enemies] were not able to resist the wisdom and the spirit by which he spake." (Acts 6:8-10) There is no Scriptural authority for saying that Stephen was a deacon as that office has long been used in the congregations. He never was elected an elder. Manifestly the meaning of the apostle's words at 1 Timothy 3:8-13 is that every one serving in the church should possess the qualifications that Paul there mentions. All in the temple being Scripturally elders, and all being willing to serve and participate in whatever service is offered, there appears to be no Scriptural reason for electing men to fill the so-called "office" of deacon.

[31] The work now to be done is to bear testimony to the Word and name of Jehovah. All in the temple do this with joy. All are of one body and at unity, and each one performs whatsoever duties of service may be assigned by the Lord and by his remnant company. All are of Jehovah's organization and go forward to the honor and vindication of his holy name.

VINDICATION

[32] Let it be always in the mind of the remnant that the vindication of Jehovah's name is the great purpose the Scriptures disclose. Christ Jesus came to earth to bear witness to the truth and for that very purpose of vindicating his Father's name. All of the body members must likewise be witnesses to the truth, and for the same purpose. Jesus emphasized the importance of the vindication of the name of his Father when he said in his prayer: "That the world may know that thou hast sent me." The world could not know without someone's telling the people of the world, and Jehovah has sent forth his commissioned ones to tell the people of the world who will hear this great truth. To know that Jehovah sent Jesus to earth to be his witness, and that Christ Jesus was and is the "faithful and true Witness", is a vindication of Jehovah's name. Now the organization is in unity. Christ Jesus is at the temple and has gathered unto himself the faithful ones. The unity for which he prayed to Jehovah has been brought about. This harmonious organization is God's capital organization, the chief work of which is to have part in the vindication of Jehovah's great name.

RESOLUTION

[33] *The Watchtower* suggests that all companies of Jehovah's witnesses throughout the earth adopt a resolution similar to the following and proceed according thereto:

This company of Jehovah's witnesses at ..... see that Christ Jesus, the Head of Jehovah's capital organization, is at the temple of God and that the faithful remnant of God on the earth are Jehovah's witnesses and are all taught of God and are all commissioned preachers to give testimony to the name and purpose of Jehovah that all the world may know